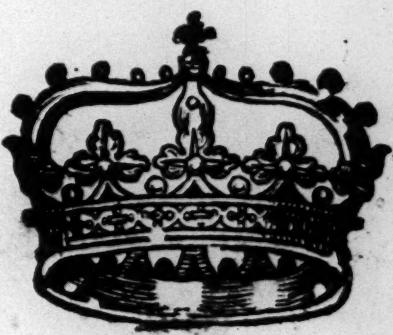


A
LOYAL TEAR
Dropt on the
VAULT
Of our late Martyred
SOVEREIGN.
IN AN
ANNIVERSARY SERMON
On the Day of His Murther.



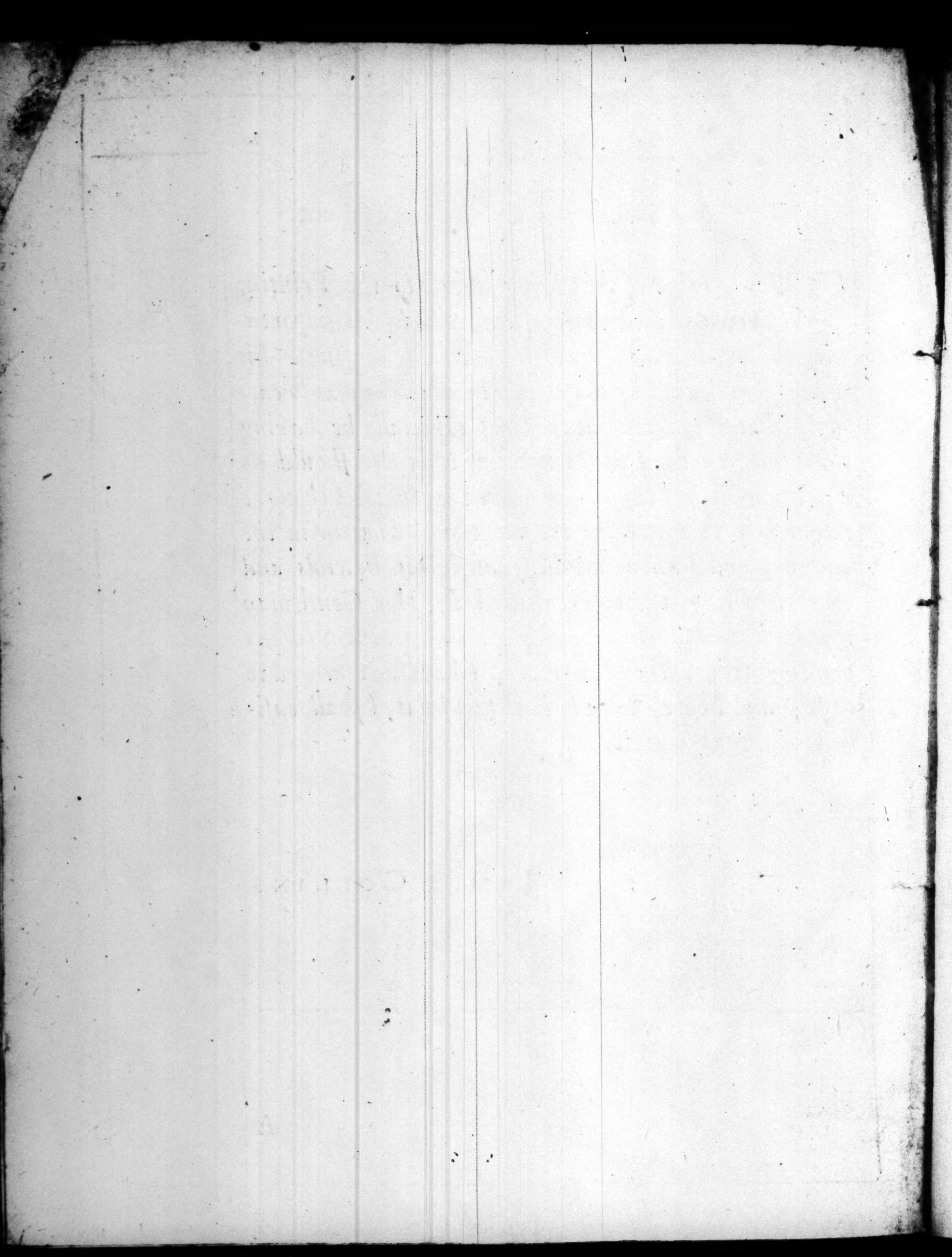
LONDON, Printed by E. Cotes, and are to be sold by James
Collins, at the Kings head in Westminster Hall. 1667.

The STATIONERS Advertisement.

The Author of this being averse to the Printing Sermons, a Friend of his, who by his importunity had obtained a Copy of it, sent it to me, with his desire that I would publish it. In which he was so earnest, that I could not deny him, especially he having threatned, that if I would not some body else should do it. I was loath to neglect an oportunity which I thought might help to the curing the mentioned humour in the Author, and I knew would gratifie his Friends and others. Being therefore assured by this Gentleman that he would procure me the Authors pardon for my printing this without his leave, I have adventured to do so; and I hope, when he hath perused it, I shall easily obtain the Readers.

JAMES COLLINS

A



15

FASTERING

A

FAST SERMON
ON THE
KING'S MARTYRDOM.



ROM. XIII. 2.

— *And they that resist shall receive to themselves
Damnation.*



S there are some Ages and Times that are more infested with unhappy influences from the Heavens, and noxious reeks from the Earth, which by poysoning the Air, Roots, and Herbs, propagate that deadly venome into mens bodies, that even wearies Death, and gluts the Grave with its slaughterers, and was matter of our late miseries.

In like manner there are Times when poysonous Doctrines from the Pulpit, and maligne humours in the Populace, infect the Publick Air, and spread a fatal Contagion into mens Principles and Manners, which flies like Infection, and destroyes like the Plague.

P.B.

And

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And if ever Times were under *cross* and *unlucky Aspects*, if ever there were a publick Spirit of *Phrensie* & *mischief* in the World in any days, since the *first*; certainly this Lot is fallen upon ours; wherein mens *Principles* and *Practices* contend, which shall out-do the other in the degree of *Evil*. And 'tis hard to say which are worse, Mens actions or opinions.

We are fallen into Times, wherein among some, 'tis a piece of *Gallantry* to *defie* *God*, and a kind of *Wit* to be an *Atheist*; among others, 'tis *Religion* to be *Phantastick*, and *Conscience* to be *Turbulent* and *Ungovernable*. Nor have mens *Practices* come short of the *malignity* of their *Belief*; but if possible have out-done it. *Atheism* hath not rested in the *judgment*, but proceeded to all *enormities*, and *debauches*. And we had not been called to the *sad solemnity* of this Day, if *Rebellion* had slept in *Opinion*.

But alas the *venome* of the *Asp* hath swoln into deadly *Tumors*; and those *seditious Principles* have shot their *poisonous* arrows into the *vitals* of the publick *Body*. We yet feel the *smart* of those *wounds*, and the *Generations* to come will wear the *scarrs* and the *marks* of our *misery* and our *guilt*.

What is past we may *lament*, but cannot *remedy*. What we may do, and what we ought, is to *inform*

form our selves better of the Duty we owe to God; and those he hath appointed over us; and to endeavour the suppressing those principles and actions which breathed the *Plagues* that destroyed the Nation, and would again burn us up in hotter *Flames* than those. And if that *fatal Fire* which so lately prey'd upon our *Peace*, and our *Properties*, our *Religion*, and our *Government*, our *Persons* and our *Friends*, hath not yet convinced us of the evils and danger of *Resistance*; yet there is another and a greater, as certain and more *fatal*, threatened by the *Apostle*, *They that resist shall receive to themselves damnation.*

Which words were spoken in the dayes of **N E R O**, who besides that he was an *Heathen*, was a *Persecutor* and a *Tyrant*, and the most infamous instance in *Nature*; and yet this *Monster* is not excepted as to the *Tribute of Obedience*. Whereas had this been said in the dayes of such a Prince as our **C H A R L E S the First**, it might have been supposed that the *virtue* of the person claimed the *reverence* and *subjection*, and not the *capacity* of the *Prince*. And that 'twas *damnable* to *resist* because he was *Good*, not because he was *Supream*; because he was a *Nursing Father* of the *Church*, not because the *Ruling Father* of his *Country*. 'Twas an happy coincidence therefore to secure the *Authority* of the *Magistrate*, which answers the greatest

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test pretensions of Rebellion. If Religion be pretended, an Heathen must not be resisted. If Tyranny, 'tis damnation to oppose a Nero. They that resist shall receive ~~---~~ ^{the} ~~Wrath~~ ^{Anger} ~~and~~ ^{Keina}, the wrath and judgment of God, which implies the guilt, and expresseth the danger.

Now to resist the Authority Providence hath set over us, is so sinful, and so dangerous, principally upon this three-fold account. **R E S I S T A N C E,**

- 1 *Affronts the Authority of God.*
- 2 *'Tis contrary to the Spirit of Religion. And*
- 3 *Destructive to the Interest of Societies.*

The two former express the Guilt, and the latter both the Sin and the Punishment. And of them all in order.

1 Then **R E S I S T A N C E** is an affront to the authority of God: ~~καὶ οὐδεὶς βασιλεὺς~~, the Lord sets up Kings, saith the Father. And ~~Ἐν διδούσι βασιλεῖς~~, Kings are from God, sayes the Heathen. And a greater than both acknowledgeth Pilate's power to be from above.

The Scripture intitles God to all the Royal adjuncts, and both Christian and Heathen Antiquity symbolize in this with the sacred Oracles; which hath been largely proved by an excellent Prelate, as I instance in some of his Particulars.

1 The Kings person is said to be God's; Great deliverance giveth He to His King, 2 Sam. xxii. 51.

and.

and He shall give strength unto His King, 1 Sam. ii. 10. Yea, I have said ye are Gods, saith the Text; and consonantly Plato calls the King, οὗτος εἶς αὐτός, a kind of God among men. And as the name of God is called upon his person, so also is it (2) upon his Throne. Then Solomon sat upon the Throne of the Lord as King, instead of DAVID his Father, 1 Chron. xxix. 23. And saith the Queen of Sheba, Blessed be the Lord thy God which delighteth in thee, to set thee on His Throne, 2 Chron ix. 8. To a like sense also is that of Nestor to Agamemnon in Homer;

Δανεισκόν ἀνεῖ καὶ τοῦ Ζεύς ἀγνώστη

Στρατηγός οὐδὲ διμος——

Jove lent thee thy Scepter and Jurisdiction. (3) The Kings Titles also relate him to God, viz. those of Gods Anointed, and his Servant: The former given even to Saul, 1 Sam xii. 3. and Cyrus, Isa. xlv. 1. and the later to Nebuchadnezzar, Jer. xxv. 9. The same also Athanasius gives to Constantius the great Favourer of the Arians. (4) The Kings power likewise is from God; There is no power but of God, and the powers that are, are ordained of God, saith the Apostle. And the Pythagorean, οὗτος εἶς Θεός αὐτῷ τὸν αὐτούς. God hath given him Dominion. Upon which account also Themistius, Ἐν τῷ οὐρανῷ βασιλεὺς κατέπολετος οὐρανος. God sent Regal Power from Heaven. And that a Kingdom.

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dom is Θεὸς αἰδος, a Divine Good, is the assertion of Plato, and confession of Cyrus: *All the Kingdoms of the Earth hath the Lord of Heaven given me,* 2 Chron. xxxvi. Yea, and Tiberius acknowledgeth, Εν Θεῷ βασιλεῖ μηδέ, our Kingdom is from God. And Daniel minds Nebuchadnezzar, *The God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory,* Dan. ii. 27. And Athanasius in his Prayer for Constantius, Σὺ τὸν βασιλεῖαν ταῦτα τῷ διδόνων Καντακύριον δίδασκες, *Thou hast given this Kingdom to Constantius thy servant.*

These, I think, are testimonies enough to prove that *Kings wear Gods Image and Authority.* And therefore Menander calls the King, Εικὼν Εστιν Ειρηνῆ, God's living Image; and the Pythagorean, Βασιλεὺς, Θεὸς εἰς ανθρώπους μεταμόρφωσις. *The King is the Figure of God among Men.* But besides all this, there is evidence enough in the nature of the thing to prove, that *Kings have their Power and Authority from God, and are no Substitutes of the People:* which I thus inferr.

God made the World, and consequently the World is *his*, and *his* alone is the *Right to Govern it.* But *he* being of such immense perfections, that our *Frailty* cannot bear his immediate converses: 'tis necessary that *he* rule us by men like our selves, and put the *Sword* into the hands of *Creatures of our own make.* This *he doth*, and hence it follows,

lows, that they that Rule are Gods Substitutes, and no Creatures of the People: For the People have no power to Govern themselves, and consequently cannot devolve any upon another.

Upon the whole then I conclude, that the same Commands and Authority that oblige us to obey God, bind us to revere those that so signally wear his Image: and he that disobeys the Vice-Roy, affronts the Sovereign. *He that resists, resists the Ordinance of God, saith the Apostle, and who can lift up himself against the Lords Anointed and be guileless?* saith David in the case of Saul.

And thus I have dispatched the first, viz. Resistance affronts the authority of God, with which Kings are invested; as I think I have made evident from testimony, and the nature of the thing.

Secondly, Then R E S I S T A N C E is opposite to the Spirit of R E L I G I O N. Religion is of a calm and pacifick temper, like that of its Author, whose voice was not heard in the street. It subdues our passions, and governs our appetites; it destroys our pride and sordid selfishness; it allays the tempests, and speaks down the storms of our natures; it sweetens our Humours, and pollisheth the roughness of our tempers; it makes men gentle and peaceable, meek and compliant. This was the Spirit of the great exemplar of our Religion; this was

the

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the genius of his *Doctrine* and his *Practice*.

He commands the payment of all Duties to *Cæsar*, He acknowledgeth *Pilates Power* to be from above; He commands his *Disciples* to pray for their *Persecutors*; He permits them to *flie*, not to *oppose*. He rebukes *Peters violence* to the High Priests servant; and the *revenge* of the *Disciples*, when they called for *Fire from Heaven*.

He paid *Tribute*, submitted to the *Laws of the Sanhedrim*, and to that *unjust sentence* against his *life*.

This was his *temper*: and the *Apostles* who lived among *his enemies* and *theirs*, and met with severity enough to have *soured* their *Spirits*, and *exasperated* their *Pens* to contrary resolutions and instructions. Yet as true *Followers* of their dear *Lord*, they faithfully transmit to us what they had learnt from him, *viz.* *That we should obey those that have the rule over us*; *submit to every ordinance of man*; *pray for Kings and all in authority*; *submit to Principalities and Powers*, and to obey *Magistrates*.

And those *Noble Spirits* of the first *Ages* after, who began to be *Martyrs* as soon as to be *Christians*; who lived in the *Fire*, and went to *Heaven* wrapt in those *Flames* that had less *ardor* than their *love*. *These*, I say, amidst the greatest and fiercest *Fires* that *Cruelty* and *Barbarism* had kindled,

dled, paid the Tribute of a peaceable and quiet subjection to their *Murderers*, and made unforced acknowledgments of the right they had to their obedience. Nor do we ever read of any attempts they made to free themselves by *resistance*, though (as *Tertullian* saith) they were in powerful numbers mingled in their *Villages*, and in their *Cities*; yea, in their *Castles*, and in their *Armies*. Yea, there is an illustrious instance of *passive obedience* in the *Thebaean Legion*, whose tenth man being executed for not offering *Sacrifice* to *Idols*, they quietly submitted to the cruelty. And a second *Decimation* being commanded by *Maximinian*, the Author of the *first*, one of their great Commanders, an excellent Christian, persuades them to suffer it with the same patience: because it was not with their *Swords* they could make their way to the Kingdom of Heaven, but by another kind of *Warfare*.

And now if after all this, and infinitely more that might be said on the subject, to pretend *Religion*, and plead *Scripture* for *Rebellion*, is impudent and shameful, an affront to Religion, and a *Lie* in the face of Conscience. And those that cannot discern those great lines of their *Duty* which are set upon the High places, and shone upon with a full beam; and yet can find *sin* in little *harmless circumstances*, which nothing hath for-

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bidden, but the coyness and perverseness of their own humour; are like him that could see the *Starrs* at Noon, but could not see the *Sun*; and could spy the *shadows* made by the *Mountains* in the *Moon*, but could not discern the greater *spots* upon its *visible surface*. And for men to strain at the *decency* of an *Habit*, or the usage of a *Ceremony*, when they can swallow *Rebellion* and *Sacrilege* without chewing; is to be like him who durst not *eat* an *Egg* on *Saturday*, but made nothing to *kill* a *Man*. Doubtless had the Scripture said by a thousand part so much for the *Ius Divinum* of *Presbytery*, as it hath for obedience to *Authority*; had there been one plain word against *Conformity*, as there are many against *Rebellion*; that would have been worn bare upon the tongue, and have filled the World with endless importunities.

But the *Injunctions* and *Commands* of *Obedience* are against our *humours* and *opinions*, against the *darlings* of our *phansies*, and the *interest* of our *Party*: and therefore here we must shuffle and evade, cogg and interpret by *Analogies* of our own making, by the *Rule's* of our *Sect*, and the *Authority* we *worship*, by *Necessity* and *Providence*, and any thing that will *colour* *Sin*, and *cozen* *Conscience*, that will turn Religion into the *Current* of our *appetites*, and make *Scripture* speak the *language* of our *humours*. Thus

Thus Religion and divine Authority shall be revered, and pleaded when they agree with mens own measures, and send any light or advantage to the Favourites of their affections: But when they cross their Models, oppose the people of their imaginations, and call them upon duties that are displeasant; the case is altered, the great motives of persuasion have lost their power and influence, and Religion can do nothing with them.

Thus briefly of the two first Heads, viz. Resistance (1) affronts the Authority of God, and (2) is opposite to the Spirit of Religion. From which I come to the third, which makes resistance both a great sin, and a great punishment, viz.

(3) It is ruinous to the INTEREST of SOCIETIES. This I must more largely prosecute, because it will lead us into the sad occasion of our present meeting. Man is a Creature made for Society; and what is against the interest of Societies, is destructive to Humane Nature. And if the greatness of a sin, and a mischief be to be measured by its reference to the Publick, for ought I know, Rebellion will be the next sin to that which is unpardonable, in the degree of guilt, as well as it is near it in the penalty threatned.

Now there are two great interests of Societies, viz. GOVERNMENT and RELIGION,

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to both which *Resistance* both in *doctrine* and *practice*, is fatal.

To begin with *Government* in order.

(1) Then both *doctrine* and *practice* of *resistance* is *destructive* to *Government*. For if *Subjects* may *resist* the *Powers* over them, no *Government* in the *World* can stand longer, then till the next opportunity to overthrow it. Every man will *resist* what he doth not *like*, and endeavour to pluck down what comports not with his humor. Thus every *fit* of *discontent* will stir up the various and inconstant *People* to seek an *alteration*. And there was never any *Government* so exactly framed in the *World*, but in the *menage*, and *administration* of it, many things would *displease*. Now the generality of men are lead by their *present senses*; and if they feel themselves pained by any thing (and it may be too, the *Grief* is but in their *Imagination*) they are for *present* deliverance from that *Evil* by *any means*; never considering whether the *way* of *Cure* draws not greater *Evils* after it than the *distemper*: and so upon every *discontent* the *people* are *inflamed*, and upon every *occasion*, *rebel*. And thus is a *Kingdom* laid open to inevitable *devastation* and *ruine*: and by a *dear* *experience* we have learnt, that 'tis better to endure any *inconveniences* in a *settled Government*, than to endeavour *violent alterations*. When the *Sword* is

drawn,

drawn, no man knows where, and when it will be sheathed. When the Stone is out of a mans hand, he cannot direct it as he pleaseth. Men with Swords by their sides, will do what likes themselves, and not what is enjoyned them by those that imploy them.

Or, could we suppose what our own unhappy experience hath confuted, that Armies would be obedient ; yet the Murders and Rapes, the Spoils and devastations, which are the natural issues of a Civil War, are worse than any inconveniencies in any Government possible. And though, as my Lord Bacon notes, Foreign War is like the heat of exercise, good and healthful for the Body ; yet Civil War is like the heat of a Fever, ruinous and destructive.

Besides, those that resist, either overcome the suprem Power, or are conquered by it. If the former, their Instruments in all likelihood conquer them, as well as those they served them against: and so from the just authority of their lawful Rulers, they fall under the insolence of their licentious Vassals. Or suppose they get the Government to themselves, all the evils will follow, which usually do upon Competitions and variety of Claims, which will breed everlasting disturbance, and eternal fears. Such evils will follow if the resisters prevail : and if they chance to be supprest and overcome by the

Powers

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Powers

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Powers they oppose, they can expect nothing less than to be *crusht* and *ruined*. So that those that *resist*, whether they *conquer*, or are *overcome*, draw inevitable *ruine* upon themselves, and probably on the common Body. For *Laws* and *Government* are the great *Charter* of our *Lives* and *Liber-ties*, our *Properties*, and our *All*; and as the Father, *Kαὶ αἱρεῖς τὸς αὐτὸς μαρτυρίαν* *Murders*, *rapes*, *violence*, and all kind of *mischief* invade the *World* with *Anarchy* and *Disorder*.

And how far all this hath been verified in our *Borders*: a little *recollec^{tion}* will inform us. For,

WHEN fair Weather and a *warm Sun*, the *indulgence* of *Heaven*, and a long *tranquili-ty*, had made us *fat* and *frolick*, *rich* and *full*, our *prosperity* made us *wanton*, and our *riches* *insolent*. We began to *murmur* we knew not why; and to complain, because we had *nothing* to complain of. *Discontents* grew upon the stock of our ill *Nature*, and the *perverseness* of our *humours*; and every little occasion was *Fuel* to the *Fire* that was *kindling* in the *distempered Body*. We began to *in-vade* the *Government* with *malicious whispers*, and *private Preachments*, with *Libels* and *Declamations*, with *Insolencies* and *Tumults*. And when *Sedition* had

had encouraged it self by Noise and Numbers, by Popular zeal and talk of Reformation, it flew into the highest irreverencies towards the King, and the most violent proceedings against his Ministers, that the nearest Trees being removed, they might have a full stroke at the Cedar. Nor did things stop here.

The Sparks grew into mighty Flames, and those Vapours into Thunder and Tempests. The whispers of the Corner past into the noise of a Camp; and the murmurs of the Street into the sound of the Trumpet. The Cloud like an hand, became a Magazine of Storms, and our New lights set us all on Fire. The Pulpit sounded as much Warr as the Drum; and the Preacher spit as much flame as the Cannon. Curse ye Meroz was the Text, and Blud and Plunder the Comment and the Use.

Thus began our happy Reformation. From Law to Licentiousness, from Religion to Phrenzie, from an happy Government to a wretched Hurry and Confusion: and the progress and the end were suitable to those hopeful beginnings.

God was worshipped with the Devils Sacrifices, humane bloud and slaughter: and glorified by being affronted in his Authority and his Laws. The King was honoured by the persecution of his Person, and murder of his Friends; submisly address by the civilities of a Rabble, and petitioned in the humble form

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of Drums and Granadoes. Welcomed at his Cities by the shutting of their Gates, and entertained in the Country with the glittering of Swords, and the noise of War. Fought against for his defence, and his life fought, for the preservation of the King.

Thus happy were our Reformers in twisting Contradictions, and they would be so indeed, could they reconcile one more, viz. That they are the good People and sure Heirs of Heaven, because the Apostle saith, *They that resist shall receive to themselves damnation.*

But we are not yet at the end of the line, the most fatal part of the Story is to come.

Therefore, after ten thousand butcheries and devastations, miseries and disorders, which cannot be described, but they will in part be felt; prosperous wickedness finally prevailed, the friends of Loyalty and Justice were scattered and destroyed. Majesty is made a prey to the sons of a *Dunghil*; and afflicted innocence falls into the hands of the *Hunters*. And after He had been *infamously sold* like a Slave, and *imprisoned* like a vile *Malefactor*: after He had been *ravish'd* from his Friends, *blasphemed* in his *name*, and *robbed* of the *ensigns* of his *dignity*: after He had been *tost* up and down from one place to another, according as the *designs* and *insolencies* of his *cruel Taylors* should call him: after He had been *mocked* by *Conditions*

of

of Peace, and terms of Accommodation, that were never meant: after He had made concessions to all their Demands, and for the sake of the Peace and Settlement of his Kingdoms, had granted things that Subjects had never the insolence to ask. I say after these and a thousand instances of barbarism and indignity more, that his cruel Persecutors might transcend all examples of wickednesse; that Generations to come might honour them, as they do that HIGH COURT OF JUSTICE, whereof PONTIUS PILATE was PRESIDENT, and that they might deserve a deeper damnation than that threatned by the Apostle to bare Resisters. They summon their SOVEREIGN to their Bar, and trie Him by a company of Petty-fellows, that called themselves by a great Name: They buffet him with their insolent Taunts, and bait him with the mercenary noise of JUSTICE, JUSTICE, like CRUCIFIE him, CRUCIFIE him. They upbraid him with their own faults, and charge him with the guilt of that bloud which themselves had spilt; that they might add the guilt of his, to all the rest; which BLACK TREASON, not to be thought on without horrour, nor named without a tear, this Day they accomplisht, beyond any president of former times, and perhaps the belief of the future; contrary to their Allegiance, and their

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Covenant, to their duty to God, and their professions to the People, to the obligation of all Laws and Common Right.

Therefore let this Day be *darknesse*, let the covering of the *blackest Grief* be upon it; because this Day fell a Prince, one of the *best*, the *wisest*, and most *generous*, and the most *gracious* that ever swayed these Scepters. He fell, and fell by violence, and the violent hands of his own, who ought to have sacrificed their lives to the preservation of His. He fell to the *dishonour of God*, to the *grief of good Men*; to the *scandal of Religion*, to the *shame of Protestantism*, to the *overthrow of Government*, and *ruine of the Nation*. This is a *Lamentation*, and to all Generations it shall be for a *LAMENTATION*.

But Oh *Heavens*! oh *Providence*! must *Vertue* be *dethroned*, and *Villany* be *crowned*? must *Victory* and *Successe* wait upon *Treasons* and *Paracides*, while *infamy* and *losse dogg Innocence* to the *Grave*? Must the most *righteous* of *Princes* be the most *miserable* of *Men*; and *Religion* and a *good Cause* be the *onely way* to be *unfortunate* and *undone*? Will the *Searcher of hearts* abet *hypocrites*; and *Providence* lend it self for an *argument* to *legitimate Rebellion*? Shall the *Pharisee* *pray*, and *prosper*; and the *righteous* *cry*, and be *forsaken*? Shall *Treason* carry *Religion* in *Triumph* upon its *gilded Banners*; and shall

Shall the wicked lift up their hands in an *appeal to Heaven*, and bring them *down* to the *destruction of the Just*! Shall *Villany* raise its head to the *Clouds*, and meet no *Thunderbolts* there; while the *Devotions* of the *Innocent* return upon him in *storms and flames*!

Thus *Sense* and *Nature* would complain on this occasion. But *Providence* is *just*, though we are *blind*. *Prosperous Villany* crows and triumphs for a moment, but is covered with *shame*, and *eternal darkness* in the issue. The *end* of things will disentangle *Providence*, and rectifie all disorders. Then shall we see that *afflicted Virtue* shoots up on the *other side* the *Grave*, and sends its *branches* into a *flowring Paradise*, where they shall be *green* and *verdant* in an *eternal Spring*, while every *Tree* that *Virtue* hath not *planted* shall be *rooted up* and *wither* in a moment.

This briefly I thought fit to suggest as an *Apology for Providence*; lest the *successes* of the *wicked*, and *misfortunes* of the *Just*, in instances so great and so near, might tempt any to think, that there is no *GOD* that *judgeth in the Earth*.

And thus I am arrived at the *first period* of the *miseries* that we brought upon our selves by *Resistance*, which concludes in the *ruine and dissolution of Government*, and this runs into all the mis-

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chiefs to which humane Nature is obnoxious. For *Government* is the great *interest* of *mankind*; that which bounds our *passions*, and secures our *rights*; prevents *confusion*, and that *deluge* of *Debauches* that *Anarchy* lets in upon the *World*. And how far we felt this also in the consequent *Calamities*, would be considered.

When the *Nation* then had lost its *Head*, and its *Glory*, 'twas turned with its *Heels upwards*, and governed by a *Thing* as *infamous* in its *Quality*, as its *Name*. The *Dreggs* of the *Populace*, the *Creatures* of a *Sectarian Army*, the *worst* part of a *Body*, that was *bad enough* in its *best*; these were our *Senators*, and our *Patriots*, the *preservers* of our *Peace*, and the *Keepers* of our *Liberties*: and keep them they *did*, but not *for us*, but *from us*. And was not this a *Liberty* worth the *Bloud* and *Treasure* that was spent to purchase it.

O the *blessed Reformation* that filled our *Pulpits*, and *emptied* our *Purses*; that *quickned* our *endeavours*, and *inspired* our *zeal*; and that was so *glorious* in our *mouths*, and so *pleasant* in our *hopes*. Were not all *miscariages* of *Government* well *mended*, when *Government* was thrown up by the *roots*, and was not the *disease* well *cured*, when the *Body* was *destroyed*? Were we not well freed from *evil Counsellours*, when we made *Kings* of the *worst* we

we had. And was not Tyranny well extirpated, when we were under an Army of Tyrants.

But the glorious things are to come, and we must be cast into New Models. And when the Birds of Prey have divided the Spoil, and satisfied the cravings of their appetites and ambition, the Nation shall be made happy with New-nothings, and golden Mountains; with Chimæraes of Common-wealths, and fine names for Slavery. In the mean while Loyalty must be scourged with the Scorpions that are due to Rebellion. And those that feared the damnation of the Apostle, shall be sure to incur the damnation of the Reformers; and they that would not hazard their Souls, must compound for their Estates.

But when the JUNCTO had run to the length of their Line; that is, as far as their M A S T E R would permit them; when they were as odious as they deserved, and his designs as ripe as he could wish; then up steps the single TYRANT, kicks them out of their Seats, and BEEZEBUB dispossesseth the LEGION. He engrosseth the prey to himself, and assumes the sole privilege of compleating our miseries. He made himself after the Image of a King, and invested his Sword with the authority of Law. He ruled us with the Rod of Iron we deserved, and made us feel a difference between the silken Reins of a lawful

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lawful Authority, and the heavy yoke of an insolent Usurpation.

And when Providence had freed us from this Plague, and called him to account for his Villanies, we fell back into our old disorders; wee reeled to and fro, and staggered like a Drunken man, and were at our wits end. We knew not this week, who would be our Lords the next; nor did our Lords themselves know to day, by what Laws they would Rule to morrow. Confusion was in their Councils, as well as Tyranny in their Actions; and there was but one thing they seemed to be agreed upon, which was to *inslave* the Nation. And if we would not believe that this was *Liberty*, we must be knockt in the head with our *chains*; if the *Sheep* would not take the *Wolves* for their *Guardians*, 'twas fault enough, and good reason why they should be devoured. And were not things come at length to a pretty pass, when men in Buff durst proclaim themselves the onely *Legal Authority* of the Nation, when our Armed Masters murdered men in the Streets, and threatned the *antient Metropolis* of the Nation, with *Gunpowder* and *Granadoes*. *Fire* and *Sword* must be our portion, if we would not be in love with *infamous Usurpers*, and a worse Powder-plot than Faux's was acting in the face of the Sun. The strength, the riches, the beauty, yea, the almost *All* of the Nation was

was designed a Sacrifice to the rage and revenge of our Oppressors ; and Plunder and Massacres were almost the least evils we feared.

Thus were we tost up and down from one wave to another, and made the sport of the proud and insulting billows, till Almighty Goodness settled us again upon our old basis, and by a Miracle of Providence restored us our P R I N C E and our Government which our sins had deprived us of, to re-establish us upon the sure Foundations of Righteousness and Peace.

These are some *sprinklings* of that *deluge* of Woe that we brought upon our selves by *resistance*, which I have briefly described to this purpose, that the remembrance of these miseries, may beget a sense of our *sins*, and the truth of the particular *Proposition* I have been discoursing under this Head, viz. *That Resistance is fatal to Government*.

And though Government may be fixt again upon its Foundations, and Laws turned into their ancient Channel, after the violence they have suffered ; yet they lose much of their reverence and strength by such *disfettlements*. And the People that have rebelled once, and successfully, will be ready to do so often. As water that hath been boyled, will boyl again the sooner.

And thus we see how ruinous *resistance* is to Government.

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Government, and how destructive to that first great Interest of Societies, as it is also.

(2) **T**O RELIGION, which is the other.

That *Rebellion* is contrary to the *Spirit of Religion*, we have seen; and consequently, that 'tis destructive of its *Being*, will not need much proof, since contraries destroy one another. *Rebellion* layes the *Reins* on mens necks, and takes off the *restraints* of their *appetites*; it opens the *flood-gates* of *Impiety*, and lets loose the *brats* of *extravagant Imagination*. It destroys the *reverence* of all things *sacred*, and drives *Vertue* to *Corners*. It gathers mens *lusts* into a *common storm*, and fills all things with *Chaos* and *confusion*. *Religion* cannot be heard in the *noise* of *battail*, but is trampled under-foot in the *hurry* and the *tumult*. *Faith* and *love*, *humility* and *meekness*, *purity* and *patience* are overcast and silenced by *Atheism* and *cruelty*, *pride* and *barbarism*, *lust* and *revenge*. Thus *Rebellion* by breaking up the *foundations* of the *Earth*, lets in an *Hell* upon us, and brings a kind of *present damnation* upon the *World*. And that this is another fatal mischief of *Resistance*, we have felt also by an *experience* that will keep it in our *memories*. And what execution it hath done upon *Religion* must be considered next.

But

But now this is a *tender thing*, and I am willing to keep my self within bounds that are *charitable* and *sober*; and therefore must premise to what I have to say about it; that I charge not the whole *Body* of the *People* of the late *Times*, with the guilt of all the *Follies* and *corruptions* I describe. Nor do I *believe*, or *say*, that the whole *Mass* of their *Religion* was so *monstrously vitiated* and *depraved*. I profess *Universal Charity*, and have perhaps, more for the *worst* of them, than they generally will own for any that are not of their own *party* or *opinion*. And therefore at present I shall say no more, than what the *sober* and *intelligent* among themselves will acknowledge to be *justly chargeable* upon some or other of the *Sects* bred by our late *Disorders*; and this will be enough for my purpose, which is only to prove by *near* and *deplorable instances*, that *resistance* brings *mischiefs* upon *Religion*; and not to expose to *hatred* or *contempt* the persons of any that are *serious* in the way of their *profession*, though I judge it never so *obnoxious* and *mistaken*. And having said this out of a *tender charity*, that none may be wronged by *misinterpretation*, nor any offended that are not *concerned*; I come with freedom to describe some of the *injuries* our *unhappy resistance* hath done *Religion*, notwithstanding that both *Arms* and *Tongues* so highly pretended its *defence*.

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And indeed men fought for Religion till they had destroyed it; and disputed about it, till they had lost it. Multiplicity of Opinion had quite confounded the simplicity of Life and Faith; and 'twas most peoples busines to chatter like Pyes, rather than to live like Christians, or like Men. And if Religion had been computed by mens talk, and dispute about it, those later dayes of the declining World had been its best; and this in its growth and wayes of highest improvement, when all things else were verging to their fatal Cell and Period. But alass, the Tongue was the most, if not the onely religious Member. And many of the Pretenders, like the *Ægyptian Temples*, were fair without, but Beasts and Serpents, and Crocodiles within. Or like the *Bird of Paradise*, they had Wings to flye in the *Clouds of Imagination*, but no Feet to walk on the Ground of a vertuous practice. Yea, some had found the way to swim to *Heaven* in the *Current* of their appetites, and to reconcile *Covetousness*, *Rapine*, *Cruelty*, and *Spiritual Pride*, with the glorious names of the *Elect*, the *People of God*, the *Church of Christ*, and the *good Party*. Religion with *Rebellion*, and *Sacrilege* with *Saintship*. These had learnt to be godly without goodness, and Christians without Christianity.

These were lovers of God, that were haters of their Brother: haters of open Prophanes, but not

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of spiritual wickedness. Very godly though cruel, and unjust. True penitents, though they returned to their sins, as soon as they had complained and wept. Their hearts were good, though their actions were dishonest; and they had the root of the matter in them, though that root were a dry stump, and had no branches. They were regenerated, but not reformed; converted, but not a jot the better. Devout Worshippers, but bad Neighbours. Lovers of God, but no haters of Covetousness. Had power in Heaven, but none over themselves. They were Gods Servants, though they obeyed their appetites: and his children, though no better than those, that they accounted of their Father the Devil. Thus had men got the knack to be *religious* without *religion*, and were in the way to be *saved*, without *salvation*.

This was one of the grossest abuses of Religion that our Disorders brought upon us, whereby it was taken from its foundation of *Vertue* and *Holy living*, and placed in *emotions, raptures, and swelling words of vanity*.

And when these had kindled the *imagination*, and sent the *phantom* into the *Clouds* to flutter there in *mystical non-sense*: and when it was mounted on the *Wings of the Wind*, and got into the *Revelations* to *loosen the seals, pour out the vials, and phantastically to interpret the fates of Kingdoms*; when it

flew into the Tongue in an extravagant ramble, and abused the Name and Word of God, mingling it with canting, unintelligible babble. I say, when the diseased and disturbed phansie thus variously displayed it self, many made themselves believe that they were acted by the Spirit, and that those wild agitations of sick Imagination, were divine motions. And when this fire was descended from the phansie to the affections, and these being exceedingly moved by those vain and proud conceits, caused tremblings and somings, convulsions and extasies in the body, (all which are but natural diseases, if not worse ; and just like those odd exstactical motions of the Devils Priests when they come soming from his Altars) these, I say, the wild phantasticks had learnt to ascribe to the blessed and adorable Spirit. And when their phansies being full of turgid notions, and their bodies in an extasie, they dream'd of strange sights, voices, and wonderful discoveries, which were nothing but the unquiet agitations of their own disordered brains. These also were taken for divine Revelations, and the effects of the Spirit of God, shewing it self miraculously in them.

Briefly then, and in sum ; Every humour and phantastick unaccountable motion, was by some represented as the work of that Spirit, to which they are most opposite. Thus when *warm* and *brisk*

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sanguine presented a cheerful Scene, and filled the imagination with pleasant Dreams; these were divine Illapses, the Joys and Incomes of the *Holy Ghost*. When heated Melancholy had kindled the busie and active phansie, the Enthusiast talks of Illuminations, New Lights, Revelations, and many wonderful fine things, which were ascribed to the same Spirit. And when Phlegm prevailed, and had quencht the phantastick Fire, rendring the Mad man more dull and unactive; then the Spirit was withdrawn, and the man under spiritual darknesse and desrtion. And when again Choler was boyled up into rage and fury against every thing that was not of the fond Cut and Measure; this also was presumed to be an *Holy Fervour* kindled by that Spirit, whose real Fruits are gentleness and love.

And now, after that which I have said on this occasion, it may perhaps be necessary to add, that I hope none here will be so uncharitable, or so unjust, as to think that I go about to disparage the Spirit of God and its influence; which, as I ought, I adore and reverence: and because I do so, I think it fit to represent, and shame the blasphemous abuses of it, which would expose the most Divine things to scorn, and make them ridiculous. And that the Holy Spirit hath been thus traduced and injured, and is still by great numbers among us, 'twould be shameful not to acknowledge. And I add,
that

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that my zeal and reverence for the realities, make me thus sharp and severe to the Counterfeits. Nor do I think that folly and phantastry is to be spared, because they wear the stollen Livery of things venerable and sacred.

Therefore to go on, this was a kind of Religion that the corruption of it bred among us. A Religion conceived in the Imagination and begot by Pride and Self-Love, which gilded the Professors of it with all the glorious names and privileges of the Gospel. And when they had encircled their Heads with their own phantastick rayes, and swoln their Imaginations into a Tympany of ridiculous greatness, they scornfully contemned all but their Darling-selves, under the notion of the Formal, the Moral, and the Wicked: and proudly pitied the poor and carnal World, that is, all that were not of their conceited pitch and elevation. And having thus dignified themselves, and debased others: they herded together, drew the Church into their little Corners, and withdrew from the communion of others, who had less conceit, though more Christianity. They bid us stand off, lest we should have polluted them by our unhallowed approaches; and having made us as the Heathen and the Publican, they cried, Come out from among them. The true Church, soundness of Judgment, purity of Doctrine and of Worship (if men would believe them) was

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confined to their *gang*, just as they were to the Corners of *Africa* of old, when their Friends the *Donatists* were there. Thus did they *swell* and *swagger* in their *Imaginations*, till some other *Sect*, as well *conceited* as themselves, endeavoured to take their *Plumes* from them, and to appropriate those glorious *prerogatives* to their own party. And then they *bussled* and contended, *Here, the Church*, cried one; nay, but 'tis *here*, cried another; till a third gave the *Lye* to them both: and then the *Scuffle* grows warm of *Pride* against *Hypocrisie*; the *Self-conceit* of one *Sect*, against the *Pride* of another, and all against *Sobriety* and *Truth*.

This among some was the *power of Godliness*, this the *spirituality of Religion*, under pretence of which, all *reverence to things sacred* was *destroyed*. For when this *Spirit* had got into the *Pulpit*, and set up the *Cry of the Purity and Spirituality of Worship*, it never left *canting* on the *Subject*, till mens *Tongues* and *Minds* were fired against every matter of *decency and order*, as *formal* and *Antichristian*. And so far had it prevailed, as to drive those of *warm affections* and *weak heads*, from all due *external Reverence to God and Holy things*. And these well meaning people being frightened with the terrible noise of *Popery, Superstition, and Anti-christianism*, (things they had learnt to *hate*, but not to *understand*) boggled and flew off from eve-

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ry thing their *furious* Guides had marked with these abhorred Characters, though it were never so innocent and becoming. And thus a *rude* and *slavish* Religion had made its way into the World, and such a *fordid* carelessness in matters of *divine* Worship, that should a Stranger have come into the *Assemblies* that were acted by this Spirit, he would not have imagined what they had been doing: and that they were about *Holy Offices*, would perhaps have been one of the last things in his *Conjecture*. Thus *bold* and *savvy* talk had crept into mens Prayers, under pretence of *Holy Familiarity* with God, nauseous impertinent Gibberish, under the notion of *Praying by the Spirit*, and all kind of *irreverences* in *external* demeanor, under the shelter of a pretended *spiritual* Worship.

Thus had men *subtilized* Religion, till they had destroyed it, made it first *invisible*, and then *Nothing*.

AND now to gather up all, Religion being thus *multiplied*, *corrupted* and *debaucht*, being made the *Game* of the Tongue, and the *Frolick* of *Imagination*; *phantastick* in its *principles*, *fordid* in its *practices*, separated from the foundation of a *virtuous* life, and made to serve the ends of *Pride* and *Avarice*; what was like to follow, according to the *nature* and *order* of things, but *Atheism* and

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contempt of all Religion? And when one sayes, here's Religion, and another sayes, there's Religion; a third will contemningly ask, where's Religion, and what's Religion? When the Heathen Deities were so multiplied, that every thing was made a God; Protagoras, Diagoras, and others, first began to question, and next to affirm that there was **NONE**. Religions have been multiplied in our dayes, as much as Gods in theirs; and we have seen much of the same fatal event and issue. They made their Gods contemptible and vile, by deifying things that were so, and we had no less detracted from the credit of Religion, by bringing it down to things of the lowest and vilest rank and nature. Our Idolized Opinions were no better than their Garlick and Onyons. The diseases of the Mind, Phrensie and Enthusiasm, which our dayes have worshipped, were no better than those of the Body which they adored. And they never raised Altars to worse Vices than **REBELLION, FRAUD, and VIOLENCE**, which our Age hath hallowed and made sacred. So that notwithstanding all the glorious pretensions of those Times, Religion was, among many, taken off all its Foundations, and the World prepared for **Atheism**. The Follies and *Divisions* of one Age, make way for **Atheism** in the next.

Thus also briefly of the Condition of our **RELIGION**.

AND thus I have shewn how much R E S I S T A N C E S of the Authority that is over us, is against our D U T Y and our I N T E R E S T. The former God hath plainly told us; and the latter we have sadly felt.

It remains that we humble our selves under the sense of the publick guilt, as well as complain of the consequent miseries. That we may not draw down new judgments, by repeating old provocations; and adding our particular sins to the common score. And I think we shall do well to consider, what we, who abhorre Rebellion, have contributed to the fatal evils that followed it. We can perhaps be well enough content that the visible actors of those mischiefs should be *laſt*, and exposed; and it may be, are well pleased and tickled with our reprehensions in which we think our selves not concerned. But if we will be *just*, if we will have this *Fast* to signify, we must turn our reproofs upon our selves also, and with grief and shame acknowledge that our sins and Debauches, our contempt of God and scorn of Religion, have helpt towards the plucking down that sad judgment upon the Nation, which we lament this Day. And it must be confess, that there were those that fought *against* the K I N G, who yet spent their *bloud* in his service: and many by their vices, endeav-

endeavoured to engage Heaven against that *Cause*, which themselves strove in another way, to less purpose to promote. And therefore we ought not to think; that this *Fast* is appointed to inveigh against the *faults* of others, and to make them and their *actions odious*; but to humble our selves under the apprehension of our own, and to teach us to shew our love to the *King*, and *readiness* to obey him, by subjecting our selves first unto *God*, whose *Vice-gerent* *H E* is. And we may be assured that they that are not *Loyal* to the *U N I V E R S A L L O R D* of all the *World*, can scarce possibly be so to their *particular S O V E R E I G N*. And 'twill need a great deal of *Charity* to help us to believe, that those that make no scruple to *blaspheme* the *Name* of *God*, and to break the plainest, most earnest, and most express of his *Laws*, will be with-held by considerations of *Duty* or *Conscience* from *rebelling* against their *King*, or affronting *His*, when there is any powerful interest to oblige them to it. If therefore we would give any evidence of a serious *humiliation* at present, or any security of a future *loyalty*, let us do so by confessing our particular sins, and forsaking them; and then there will be hope that the *Authority* of *God* may oblige us quietly and peaceably to submit to his *M I N I S T E R*; and in doing so we shall be blest with his *influence*, and deserve his *protection*. And thus

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thus demeaning our selves like Professors of the Gospel of Peace, and Subjects of the Prince of Peace, the Peace He left with his Disciples will be with us here, and everlasting Peace will encircle our heads with rays of glory in the Kingdom of Peace. And so the Peace of God which passeth all understanding, keep your hearts and minds in Christ Jesus: To whom with God the Father, and God the Holy Ghost, be ascribed all Glory, Honour, and adoration henceforth and for ever. Amen and Amen.

FINIS.

Commendation

David and the *Amalekite*
Upon the DEATH of
S A U L
A
SERMON
Preached on Jan. 30. 1682.
Being the Anniversary of the
M A R T Y R D O M
O F
King Charles I.
Of Blessed Memory.

By **EDWARD PELLING**, Rector of St. Martins Ludgate, and Chaplain to his Grace the Duke of Somerset.

Tell it not in Gath, publish it not in the Streets of Askelon, &c. 2 Sam. i. 10.

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